

לעילוי נשמת ר' אברהם יוסף שמואל אלטר בן ר' טובי ז"ל זרעיתו רישא רחל בת ר' אברהם שלמה ע"ה

(Monsey, NY)

פ'ג המצותה עש"ק - 6:56 *

הדלקת נרות לשבת - 8:12

זמן קריאת שמע/המ"א - 8:34

זמן קריאת שמע/הגר"א - 9:10

סוף זמן תפילה/הגר"א - 10:25

שקיעת חמה ליום השבת - 8:30

מוצש"ק צאת הכוכבים - 9:20

צאת"כ / לרבי"ץ ת"ג - 9:42

* מ' שמדליק מוקדם אין לאור זמן עצם קבלת השבת (משיא"מ - בואי בלה')



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שבת קודש פרשת שלח – ט"ז סיון תשע"ד

Shabbos Parshas Shelach - June 14, 2014

פרק ב'
דאבות

לקחי חיים ודברי התעוררות וסדרו עפ"י פרשיות השבוע מאת הרב שלום פערל שליט"א מגיד מושרים בק"ק בית שמש

מאצרותיו של המגיד

שלח לך אנשים ויתרו את ארץ בנען אשר אני נותן לבני ישראל וגו' (י-ג) - ביאור בוונת המילים 'שלח לך אנשים' (תב בבעל הטורים, 'שלח לך אנשים' - ס"ת חכם, שיהיו אנשים חכמים (בתורה, ועמלים בה, וכיון ש'בראתי יצר הרע, בראתי לו תורה תבלין' [קידושין לז]. ויכול להתגבר על יצרם, ולחיות בדרך הכמה - צדקות) - וצדיקים'.

והנה יאמא במדרש (רבה ט"ז ה'), 'שלח לך אנשים - ושה' (משלי כ"ו, ו) 'מקצה רגליים, חכם שותה, שלח דברים ביד כסיל', (ופירש ב'מצודות דוד', 'הרד"ה לתת מרגוע להגליו ושולח אמרו ביד כסיל, הנה הכסיל לא בדעת דבר, ומהפך הכוונה, ובע"כ צריך הוא לכתת רגליו לרוץ מהרה לתקן מה שקלקל הכסיל, ושותה עוד חמס - דברי כעס שאינם שייכים אליו, ומוסרים ממנו' [מצודות ציון], כי חבירו יזעף עליו בעבור דברי השליח הנאמרים בלי דעת, כי יחשוב שכן יצאו מפי המשלח'), וכי כסילים היו המרגלים, והלא כבר נאמר 'שלח לך אנשים, ובכ"מ שנאמר 'אנשים' בני אדם (חכמים ו) צדיקים הם (שמשמעות 'אנשים' היא אל גיבורים הכובשים את יצרם מכוח עמלם בתכמת התורה, איחורו גיבור, הכובש את יצרו' (אבות ד' א)), [וע' בגור אריה' שמות י"ט אות ד', שהאריך בזה], ובכך, ביכולתם להיות 'צדיקים' וכו', לאלו אנשי קורא כסילים, אלו לא נקראו כסילים אלא על שהוציאו דריבה על הארץ, שנא' ז'מוציא דריבה הוא כסיל' (משלי י' י"ח, ופירש ב'מצודות דוד', 'זמוציא דריבה-מ' שאינו מכסה השנאה ומראה כעסו להוציא לעז על חבירו, שיהיו אנשים דובבים בו, הלא לכסיל ייחשב, כי הכול יאמרו 'כל הפוסל במומו פוסל', וא"כ, בכך הוציא לעז ע"ע ופגע בעצמו, והוסיף בתפארת ציון' [על המדרש]. "זמוציא דריבה הוא כסיל, שבשגל הוצאת דריבה בלבד נקרא בשם 'כסיל', והטעם הוא, מפני שעל זה אין רפואה למכתו, כמו שאמא בגמרא [ערקין ט"ז]: "סיפר אין לו תקנה, שכבר כרתו דוד ברוח הקודש, שנאמר 'כירת ה' כל שפתי האלקות וגו'', ואמרו כל כרת המספר לשון הרע, מגדיל עיונות כנגד שלש עבירות החמורות - 'עבודה זרה, גילוי עריות, שוחד דמים', ולכן בשביל זה בלבד הוא מתואר בשם 'כסיל', כיון שבכך הוא פוגע בעצמו). אעפ"כ, בני אדם גדולים היו ועשו עצמן כסילים, ועליהם אמר משה 'כי דוד תהפוכות המה וגו', כיון וכו' שהיו צדיקים ואחד כך לסוף ארבעים יום נתפכו ועשו כל הצרה וגרמו לאותו דוד שילקה באותה המכה וכו', שנתבררו לצדיקים ונתהפכו וכו'". ומבואר, שאף שותתילו המרגלים כ'חכמים וצדיקים', בסוף נתהפכו ונהיו לכסילים.

ולפ"ז יש להוסיף, שבמה שאמר ה' למשה 'שלח לך אנשים-חכמים וצדיקים', ככלל, שגם יעשה כל שביכולתו כדי שישארו כך. ועפ"ז מבאר ה' **ברכת שמעון' (להנריב שניאורסן וצל ראש שיבת טשעבין**, על התורה, ריש פרשת שלח), מדוע נרמז 'שלח לך אנשים-חכמים וצדיקים' בסופי תיבות- 'שלח לך אנשים-ס"ת חכם שיהיו אנשים חכמים וצדיקים' (בעד"ש ה"ל), 'יש לומר, שנרמז בסופי תיבות, כי היה הרצון שישארו כ'חכמים וצדיקים' גם בסוף קיום שליחותם.

The ignorant father-in-law got the hint and backed off.

נמשל: People tend to complain quite a lot. They turn to others and wonder why they haven't helped them or assisted them when they were in need. But what about ourselves? Do

A SERIES IN HALACHA למעשה הלכה LIVING A "TORAH" DAY

Keeping the Jewish Camp Holy (6) - "והיה מחניך קדוש" "Tefach B'isha Ervah." In our ongoing discussion regarding the prohibition of saying holy words in front of *ervah* and the uncovered hair of a married Jewish woman, the following relevant question has been asked: The *Gemara* ⁽¹⁾ states the rule that a woman is an *ervah*. If so, why have we not mentioned this fact in previous issues, that only a handbreadth is a problem? (This amount according to **R' Moshe Feinstein ZT"L** ⁽²⁾ is a square *Tefach* of about 3 1/2 inches by 3 1/2 inches or its equivalent in area in any shape. See other opinions in *Levusha shel Torah* ⁽³⁾) **First Answer**: The RM'A ⁽⁴⁾ brings an opinion that the amount of a *Tefach* only applies to a person's wife; however, by other women, any amount prohibits holy words. Others ⁽⁵⁾ rule that we don't have to be strict like this opinion. However, **Pri Chodosh** and **GR'A** there rule like the RM'A and this is also the ruling of the **Chazon Ish** ⁽⁶⁾ and apparently the opinion of the **M.B.** ⁽⁷⁾. **Second Answer**: The *Mishna Berura* quotes certain *poskim* ⁽⁸⁾ who rule that in the thigh area - from the knees and above, including the knees themselves - even less than a *Tefach* prohibits saying holy words. The reason is because this area is a more provocative part of the body. (According to some, it includes even under the knee as will be explained in the coming

הזאת היה צמר

R' Aryeh Tzvi Frummer ZT"L, Kozhiglover Rav (Eretz Tzvi) would say:

“According to the *Mishna in Bikkurim* (א-ג), the procedure for the *mitzvah* of *Bikkurim* is that a person goes out to his field and finds a fig, grape or pomegranate which has ripened. He then ties a ribbon around the fruit and is *makdish* (sanctifies) it as *Bikkurim*. Why just these three fruits and not any of the other seven *minim*? By *Mikra Bikkurim* it says, 'one shall proclaim loudly that he is not ungrateful (כפוי טוב) and shows his appreciation to *Hashem* for His kindness. Now, since these three fruits - fig, grape and pomegranate - were the same three fruits the *Meraglim* brought back with them from *Eretz Yisroel* and used them scornfully to mock and besmirch the Land, thus we use these same three fruits in a positive and appreciative way to show that we are thankful to *Hashem* for His land.”

R' Moshe Avigdor Amiel ZT"L (Derashot El-Ami) would say:

“*‘And they went and came’ - just as the return was with evil designs, so too, the going was with evil designs.*’ (Rashi)

In life there is no standing still, there is no middle ground; there is either ascension or descension. Life is constantly in a state of flux and development, and if one does not go up, most assuredly he will go down. The spies were princes who began as righteous men, but they traveled with no intention to ascend and allowed themselves to descend.”

A Wise Man would say:

“The best inheritance parents can give their children is a few minutes of their time each day.”

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מוקדש לעילוי נשמת ר' אברהם יוסף שמואל אלטר ב"ר טוביה קורץ ז"ל נפטר ט"ז סיון תשנ"ז תענ"ה

we go out of our way to help others or do we do the minimum necessary to get by? Similarly, says **R' Yankel Galinsky ZT"L**, we have complaints against *Hashem*, but in truth, do we do all that we should when He makes a request of us??

מאת מו"ה ברוך הירשפלד שליט"א ראש כולל עטרת חיים ברוך קליבלנד הייטס

weeks *IY"H*.) The *Mishna Berura* doesn't say clearly if we rule like this or not, but the **Chayei Adam** ⁽⁹⁾ does rule like this strict opinion. Since this has become such a common problem in our day and age, ל"ו, we did not even mention a *Tefach*. **Third Answer**: Regarding the uncovered hair of a Jewish married lady, it does not state clearly in the early *Poskim* that only a *Tefach* is a problem. In fact, the **Shulchan Shlomo** ⁽¹⁰⁾ says that any amount prohibits saying holy words. The reason (as we said before with the thigh area) is that uncovered hair is more provocative. **R' Moshe** ⁽¹¹⁾ assumes that with hair, only a *Tefach* is a problem. However, due to the controversial nature of this subject and the fact that the *Mishna Berurah* seems to rule strictly, the amount of a *Tefach* was not even mentioned. **Fourth Answer**: If one has any doubt if a full *Tefach* of another lady's *ervah* is in his view, it is extremely not practical to attempt to estimate it by gazing at her. The prohibition of taking pleasure in looking at the skin and form of a woman - *לא תתור אחרי* - applies on even less than a *Tefach*, as is stated in the above-mentioned *Gemara*. To look closely and measure, even to estimate, is surely prohibited, especially since one has to figure out if what is open equals one square *Tefach*. (If his wife could do it for him it might work, but that is quite an unusual scenario and as a result we did not mention a *Tefach*.)

(1) ברכות כד. (2) אגרות משה אה"ע אהנ" (3) ט"ו (4) אה"ע אה"ע (5) שו"ע הרב עה"א, קיצור שו"ע היג" (6) אורח חיים (7) מ"ב עה"ה; (8) שם (9) חיי אדם ד"ו (10) עה"ב מובא במ"ב עה"י, שער הציון עה"ה; (11) אג"מ אור"ח יב"ד, טו

מעשה אבות... סימן לבנים

ויברתו משם זמורה ואשכול ענבים אחד וישארו במום בשנים ומן הרמנים ומן התאנים וגו' (יג-כג)

Rashi mentions what the spies carried on their shoulders: “*Eight of them took a (grape) cluster, one took a fig and one took a pomegranate. Yehoshua and Calev did not take anything, for the intention of the others was to present a slanderous report saying, “Just as its fruit is extraordinary, so its people are extraordinary.” If you wish to know how much one of them carried, learn from the stones they set up at Gilgal: Each man carried on his shoulder, one stone (from the Yarden) and set it up at Gilgal. The Sages weighed them and each stone weighed forty seah, and it is a fact that the load a person can carry on his shoulders is only a third of the weight of the load he can carry when others help him lift it.*” (סוטה לז:)

One of the most well-received and beloved tourist attractions in all of Israel is the Jerusalem Biblical Zoo. In fact, the Biblical Zoo was the most popular tourist attraction in Israel from 2005 to 2007, and logged close to three-quarters-of-a million visitors in 2009. The original zoo was a tiny establishment in the center of Jerusalem, on *Rechov Shmuel Hanavi*; however, following the 1948 War of Independence, the zoo was relocated to a 15-acre plot in what was then the outlying neighborhood of Romema, where it remained for the next forty years. During this time, the quaint and not-overly developed zoo, became a local institution that was widely frequented by both religious and non-religious visitors, if not for intellectual edification, then as a form of identification with the city and the numerous animals mentioned in the *Torah*.

For much of the forty years at its location in Romema, the zoo also had the distinction of being situated not far from the *Tchebin Yeshivah* in Jerusalem. Day after day, the *Rosh Yeshivah*, **R’ Avraham Genichovsky ZT”L**, would walk past the Biblical Zoo on his way to preparing and delivering his daily *Gemara shiur* at the *yeshivah*. One day, as he was hurrying along deep in thought, he heard the cries of a child emanating from the entranceway of the zoo. He stopped and noticed a young boy crying incessantly. R’ Avraham walked over to the boy and said in Hebrew, “Why are you crying?”

Between sobs, the little boy told him that he was lost and he could not find his parents. Well, R’ Avraham couldn’t very well just let the child remain there weeping, so he took him by the hand and led him inside the gates of the zoo.

At that moment, the *Rosh Yeshivah* looked about and realized that the zoo was a big place and there were quite a lot of visitors in the park. As it was a warm day and many of the guests - including the young boy at his side - were not religious Jews, he surmised that the level of *Tznius* in the park would not be what it should and this gave him pause. What was he to do and how was he to find the boy’s parents without being forced to look at things that he knew were forbidden to view?

Finally, he came up with a plan of action. “*Mottek* (sweet child), let’s help you find your parents,” said R’ Avraham. Without another word, he hoisted the little boy onto his big, broad shoulders and told the boy to be a “scout” on the lookout for his father and his mother. The boy giggled gleefully, enjoying the unexpected ride on the shoulders of this man who was not only a “giant” in height, but more importantly, in *Torah* and *Derech Eretz*. Then, off they went; a small obviously delighted *chiloni* boy, perched safely and securely on the shoulders of one of the preeminent *Roshei Yeshivah* in all of Israel. As the boy gazed about searching for his parents, R’ Avraham, hat in hand and long beard trailing to his side, turned his head downward and focused his eyes on the paved walkways that circled all about the expansive gardens of the Biblical Zoo. The crush of visitors made it hard to walk but R’ Avraham never looked up once: he just kept his eyes peeled to the ground and walked from one path to another. What a sight it must have looked like to the other guests!

Finally, he heard the words he was expecting. “There he is! There he is!” shouted a relieved and excited woman, and before she could even get close, R’ Avraham swung the little boy off his shoulders and down to the ground. Then, without even waiting for a word of thanks, he turned and walked quickly out the front gates of the zoo.

R’ Avraham would later say that this was perhaps the only time he ever gave a *shiur* in *yeshivah* without any preparation. “But what else should I have done?” he asked. “Leave a crying child all by himself? I could never do that!”

משל למת הדבר דומה

במספר הימים אשר תרתם את הארץ ארבעים יום יום לשנה יום ארבעים שנה וכו' (יד-לד)
משל: A rich man was looking for a suitable match for his precious daughter. He wanted a boy who was scholarly and smart, engaging and worldly, a gentleman who would take good care of his daughter. He offered full support for ten years and it wasn’t long before his daughter became engaged to a wonderful young *Talmid Chacham*, whose sole purpose in life was to plumb the depths of the *Torah* and Talmud.

The rich man was happy - at first - with his new son-in-law and the wedding went off without a hitch. A few weeks later, however, when he heard *Parshas Shelach*, and how the spies

toured the land for forty days, and resultantly, the nation was punished and died over the next forty years, he called his son-in-law and told him that he was no longer supporting him

“The *Torah* says, יום לשנה יום לשנה, which means that for each day it was like a year. You’ve been living with me for more than 10 days, which is like the 10 years I agreed to support you. Now, that time is over and you’re on your own!”

“In that case,” replied the young scholar, “I want a divorce! If we’re married for 10 years and she has not given me a child, I am within my rights to request a divorce!”

ומה הארץ השמנה הוא אם רוח היש בה עץ
אם אין והתחזקתם ולקחתם מפרי הארץ (יג-כ)

The *Medrash* states that when *Bnei Yisroel* left Egypt, the residents of Canaan, uprooted all the fruit trees in the land in order that the Jews not benefit from any of the fruits. This is one of the reasons why *Hashem* delayed *Klal Yisroel* in the desert. When the Canaanites saw that *Bnei Yisroel* were delayed in the wilderness, they replanted the trees. Moshe therefore told the scouts to check on the condition of the land, but even more so, pay attention to whether “*there are trees there or not?*” In other words, Moshe wanted them to notice that the trees are young, reflecting the fear that is instilled within the inhabitants of the land on account of the Jews who will soon be liberating *Eretz Yisroel*. Rather than be discouraged, be excited for victory is guaranteed!

In this vein, **R’ Avraham Weinberg ZT”L of Slonim, (Yesod Ha’avodah)** recounts a story that occurred during the Napoleon conquest of Europe. One of the senior Russian generals sat in his headquarters, when suddenly messengers came frantically running to bring news from the front. It was bad. One battalion collapsed, another unit was defeated, the soldiers forced to flee; another stronghold was broken, and an offensive was brought to a halt. Everything seemed to be falling apart. His aide walked into the room and found the general with a look of distress all over his face.

“What happened?” he asked. The general updated him on the sorrowful situation and summarized the list of defeats. “Is that it?” asked the aide in surprise. “What about the most terrible news of all?” The general looked at him with worn eyes - could there be anything worse? “The latest reports,” said the aide, “is that the general has lost his winning spirit!”

Moshe’s message to the spies was: never despair, nothing is a lost cause. If you maintain your momentum and energy, you can turn bad to good and overcome any obstacle in your way. But if you become discouraged and give up, then the operation is, from the very outset, a lost cause!

EDITORIAL AND INSIGHTS ON THE WEEKLY MIDDAH OF ...

נסיין

A person should never put himself into a *nisayon* - a trying situation. Even though he or she may be sure that they will be able to resist temptation, there is no guarantee. Putting oneself into a challenge is setting oneself up for a fall. Potentially, a HUGE fall! But wait a minute - don’t we all know that *Hashem* never puts a person into a situation that he or she cannot handle? Well, yes, but there is a big difference between being PUT into a *nisayon* and putting oneself into a *nisayon*.

The terrible fall of the *meraglim* - spies, is difficult to fathom. These twelve men were the princes of their tribes. They were the cream of the crop in a generation of great and holy people. How did they sin so badly that we are still suffering until today? One answer, explains **R’ Avraham Pam ZT”L**, is that the spies asked for it. They did not rely on *Hashem*’s assurance that the Land of Israel is good. Instead, they put themselves into a *nisayon* and although they were great men, they still failed.

Dovid HaMelech wished to become even closer to *Hashem* and asked, “דוני וענני,” - “*Be kind to me and test me.*” *Hashem* tested him with Batsheva and he failed. Why? Because he asked to be tested. It is like students who ask their teacher to test them so they can prove that they will pass. Normally, a teacher wants his students to pass and he will design a test for them to succeed. But when there is *chutzpah*, and the students want to prove that they are superior, then the teacher will make sure they learn not to be so haughty, and he will design a test to make them fail. We daven every day “לא לידי נסיון” - *Hashem*, please don’t test us!

May we be able to pass the challenges we are given without asking for more!

TORAH GEMS

ותשא כל הקדה ויתנו את קולם
ויבכו העם בלילה ההוא וגו' (ד-א)

The *gemara* teaches (בבא מציעא נט): “*Even when the gates of prayer have been locked, the gates of tears are never locked.*” There are times when the Almighty refuses our prayers. Our tears, however, will always reach His ears. Heartfelt remorse and yearning can never be rejected by our Father in Heaven, even when, for whatever reason, He turns away our prayers. The question is, if, indeed, the “Gates of Tears” are never shut, then why are there gates at all? What do *Chazal* mean with the use of this description?

R’ Simcha Bunim of P’shischa ZT”L answers based on the *posuk* from this week’s *parsha*: “*The whole community broke into loud cries, and the people wept that night.*” For certain forms of weeping, indeed the gates of tears do close. Not all tears are guaranteed entry into the heavenly chambers; only those that emanate from sincere feelings of humble remorse and longing for closeness with the Almighty. Senseless weeping, such as that which followed the report of the spies, are not accepted in the heavens.

We all “weep” to some degree, says R’ Bunim. We hope, pray, or even demand that our wishes be fulfilled. Moreover, we get frustrated and disappointed when they are not. It is worthwhile, however, to think carefully about the motivation behind our longings. When we feel disappointed over not having achieved something, perhaps we should ask ourselves how important, in the grand scheme of things, was that unrealized achievement? We will discover that we often “weep” senselessly. Often that which leaves us feeling down or dejected does not deserve so much attention or emotion.

Bnei Yisroel cried despite *Hashem*’s guarantee of assistance. There was no need for fear, concern, or tears. They wept anyway, fearing the challenges that combat would undoubtedly present. The people lost their sense of perspective; they forgot when and where real “tears” are in order, and when and where they are simply for naught.

דרגת יצירה

FROM THE WELLSPRINGS OF R’ GUTTMAN - RAMAT SHLOMO

באנו אל הארץ אשר שלחתנו וגם זבת חלב ודבש הוא ... (יג-כו)